WORLD PARISH

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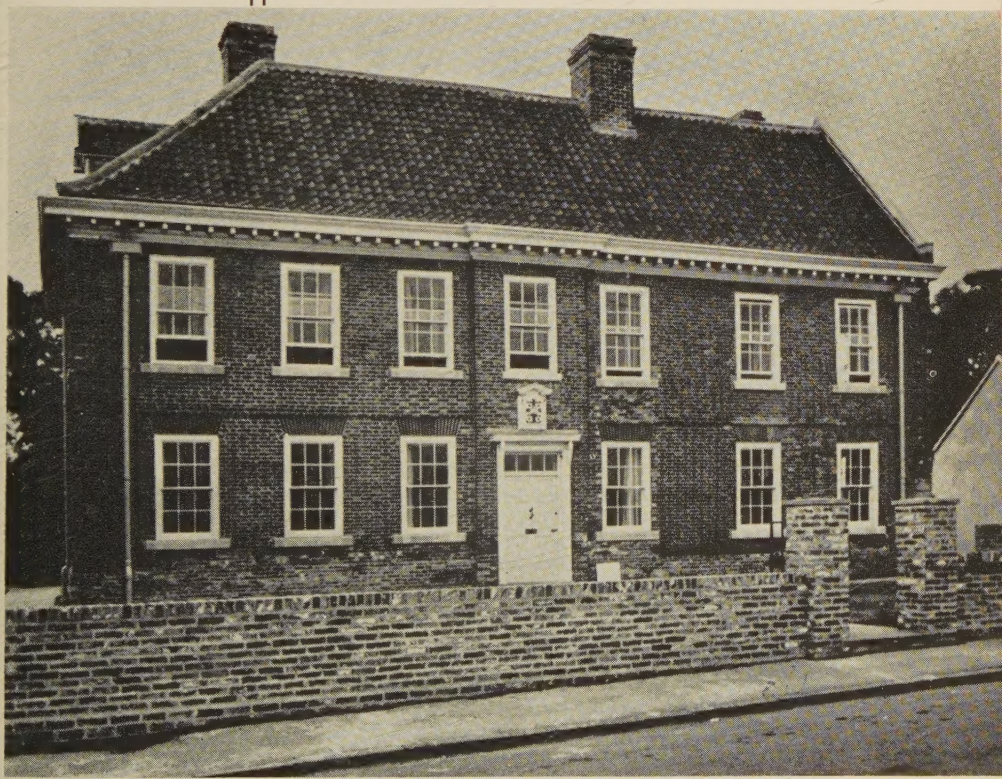

The Epworth Old Rectory, home of the Wesleys, now the property of the World Methodist Council and a shrine of World Methodism.

WORLD METHODIST COUNCIL

GENERAL OFFICERS

President: Dr. Harold Roberts, 2 College House, Richmond, Surrey, England.

Past President: Bishop Ivan Lee Holt, 20 North Kingshighway, St. Louis, Missouri, U.S.A.

Vice Presidents:

Bishop Fred P. Corson, 1701 Arch Street, Philadelphia 3, Pennsylvania, U. S.A.

Dr. Oscar T. Olson, 1919 East 107th Street, Cleveland 6, Ohio, U.S.A.

Mr. Charles C. Parlin, 20 Exchange Place, New York 5, New York, U.S.A.

Bishop S. L. Greene, 1105 Fountain Drive, S.W., Atlanta, Georgia, U.S.A.

Mrs. Ottilia de O. Chaves, Caixa Postal 1905, Porto Alegre, Rio Grande do Sul, Brazil.

Bishop Ferdinand Sigg, 60 Badenerstrasse, Zurich, Switzerland.

Dr. J. B. Webb, Methodist Central Hall, 66 Kruis Street, Johannesburg, Transvaal. South Africa.

Rev. James S. Mather, Methodist Headquarters, Colombo 3, Ceylon.

Dr. A. Harold Wood, Methodist Ladies' College, Barkers Road, Kew, E. 4, Victoria, Australia.

Secretaries:

Dr. Elmer T. Clark, Lake Junaluska, North Carolina, U.S.A.

Dr. E. Benson Perkins, 38 Belle Walk, Birmingham, 13, England.

Treasurers:

Mr. Edwin L. Jones, 1700 Brandon Road, Charlotte, North Carolina, U.S.A.

Mr. L. A. Ellwood, 1 Watergate, Tudor Street, London, E.C. 4. England.

WORLD EXECUTIVE COMMITTEE

In addition to the General Officers

Dr. Eric Baker, 1 Central Buildings, S.W.I., London, England.

Rev. Basil Clutterbuck, 25 Marylebone Road, London, N.W. 1, England.

Rev. Rupert E. Davies, 12 Downs Park, E., Westbury Park, Bristol 1, England.

Bishop Bertram W. Doyle, 1702 Hieman Street, Nashville, Tennessee, U.S.A.

Bishop F. Gerald Ensley, 615 Tenth Street, Des Moines 9, Iowa, U.S.A.

Dr. Dorothy Farrar, The College, Ilkley, Yorkshire, England.

Bishop Odd Hagen, Sibyllegatan 18, Stockholm, Sweden.

Professor Thomas E. Jessop, University, Hull, England.

Dr. R. B. Lew, Park Road, Burwood, N.S.W., Australia.

Dr. Ernest E. Long, 421 Wesley Buildings, 299 Queen Street, W., Toronto 2B, Ontario, Canada.

Bishop Paul E. Martin, 723 Center Street, Little Rock, Arkansas, U.S.A.

Miss Dorothy McConnell, 150 Fifth Avenue, New York 11, N.Y., U.S.A.

Dr. Matthew A. McDowell, 77 Pretoria Street, Lower Hutt, New Zealand.

Bishop Arthur J. Moore, 63 Auburn Road, N.E., Atlanta 3, Georgia, U.S.A.

Rev. A. Victor Murray, Cheshunt College, Cambridge, England.

Dr. T. Otto Nall, 740 Rush Street, Chicago 11, Illinois, U.S.A.

Mr. Ray Nichols, Vernon, Texas, U.S.A.

Dr. Walter J. Noble, 59 Central Avenue, Herne Bay, Kent, England.

Dr. J. Manning Potts, 1908 Grand Avenue, Nashville, Tennessee, U.S.A.

Dr. W. E. Sangster, 1 Central Buildings, Westminster, London, S.W. 1, England.

Mrs. Ernst Scholz, Berlin-Lichterfelde, Paulinenstrasse 30, Germany.

Mrs. J. Fount Tillman, Lewisburg, Tennessee, U.S.A.

Rev. Wilfred Wade, 2 Colchester Villa, Truro, Cornwall, England.

Bishop W. J. Walls, 4736 South Parkway, Chicago 11, Illinois, U.S.A.

Mr. J. Ernest Wilkins, U. S. Department of Labor, Washington, D.C., U.S.A.

Bishop Friedrich Wunderlich, Frankfurt a-Main, Ginnheimer, Landstrasse 180, Germany.

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MINUTES
EXECUTIVE COMMITTEE
WORLD METHODIST COUNCIL

LONDON

July 1-3, 1957

MONDAY AFTERNOON, JULY 1

The World Executive Committee of the World Methodist Council met at the Westminster Central Hall, London, at 5:00 P.M. on July 1, 1957. The meeting was preceded by tea.

The President, Dr. Harold Roberts, presided. E. Benson Perkins and Elmer T. Clark served as secretaries.

ATTENDANCE

The following members were present at the roll call: Harold Roberts, Ivan Lee Holt, Oscar T. Olson, Ferdinand Sigg, J. B. Webb, Elmer T. Clark, E. Benson Perkins, L. A. Ellwood, Eric Baker, Basil Clutterbuck, Rupert E. Davies, F. Gerald Ensley, T. E. Jessop, Paul E. Martin, A. Victor Murray, Walter J. Noble, Mrs. Ernst Scholz, Mrs. J. Fount Tillman, Wilfred Wade, Friedrich Wunderlich.

Apologies for absences were announced by E. Benson Perkins for several members. The following substitutions were made: J. J. Lewis for M. A. McDowell, Miss Dorothy McConnell for T. Otto Nall, Ralph Stoody for J. Ernest Wilkins, Harry Denman for Edwin L. Jones, and R. J. Williams for Harold Wood.

The following committee members were seated, without vote: Bryan H. Reed, Reginald Kissack, Stanley Leyland, Frank H. Cumbers, Miss Muriel Stennett, and John F. Mills, who attended as Assistant Secretary. Frank Baker was seated, without vote, for the International Methodist Historical Society.

Announcements

Dr. E. Benson Perkins announced that the United Church of Canada desired representation on the World Executive Committee. This was approved and Dr. Ernest E. Long was elected as a member.

After discussion, the matter of membership on the Committee of representatives of other united churches with a considerable constituency of former Methodists was remitted to the Executive Committee for study.

It was announced that visitors would be welcomed at sessions of the Committee, but meals could not be provided for them.

Dr. Roberts made a statement of welcome. Dr. Perkins outlined the agenda and announced that a meeting of the Managing Trustees of the Epworth Old Rectory would be held immediately following the dinner.

The Minutes of the meetings held at Lake Junaluska in September, 1956, were presented and approved as printed in the *Proceedings.*

Reports of Secretaries

The Secretaries read their Reports. See pages 13-19.

There was discussion of how best to distribute and use the *Proceedings of the Ninth World Methodist Conference.* It was urged that as far as possible copies be placed in the possession of other World Confessional Organizations and various college libraries.

European Report

Wilfred Wade presented a report for the British Committee on European Relationships and a description of its work.

Reginald Kissack stated the need for information about Methodist ministers who visited Italy for the purpose of providing preaching engagements for them. He suggested the preparation of a small book of information about the Methodist Churches on the Continent.

E. Benson Perkins stated that eight Methodist churches in France desired affiliation with the World Methodist Council. This was discussed by Harold Roberts, W. J. Noble and others. It was pointed out that these were small groups which had declined to enter the Reformed Church and that they were too small to constitute a Section of the Council. The matter was referred to the Secretaries and Wilfred Wade for a study and report to the next meeting of this Committee.

The Committee adjourned for dinner, to meet at 10:00 A.M. tomorrow.

TUESDAY MORNING, JULY 2

Devotions were conducted in the Chapel by Wilfred Wade at 9:30 A.M., and the Committee met for its second session at 10 A.M. Harold Roberts presided.

Mr. Ray Nichols and Bishop W. J. Walls arrived and took their seats as members of the Committee. The Rev. G. W. Pointer was seated as a substitute for Bishop Greene.

The possibility of regional meetings other than that in Europe was discussed, and the following resolution was adopted:

"The Executive Committee recognizes the work of the European Relationship Committee, associated with the British and European Methodist Churches, as an essential activity of the World Methodist Council and suggests that similar regional activities should be undertaken wherever the geographical situation makes it possible."

E. Benson Perkins made an announcement concerning the dinner at the House of Commons tomorrow evening.

Tenth World Conference

E. Benson Perkins presented the Report of the British Executive Committee, with a recommendation that the Council meet in 1961, but that a Conference be not called. Elmer T. Clark stated that in his opinion both Council and Conference should meet, and pointed out the advantages for the morale of the host church of a large world gathering.

There was extended discussion. E. Benson Perkins moved that both Council and Conference should meet in 1961. This was adopted unanimously. It was recognized that the size of the Conference will be largely determined by the place of meeting.

The other points of the British Report were referred to the program committee yet to be appointed.

Statement on Conference

W. J. Noble stated that the discussion just indulged in concerning the Conference was so important that it should not go to the churches in the form of a bald minute statement. He moved that a committee be named to draft a statement on the subject. This was agreed to and W. J. Noble, Bishop Paul E. Martin, Bishop Ferdinand Sigg, and Rupert Davies were appointed.

Other World Councils

Eric Baker spoke on our relations with the World Council of Churches, pointing out that he and Harold Roberts would attend the meeting of the Central Committee of that body at Yale this summer. Elmer T. Clark stated that T. Otto Nall had been asked to represent the Secretaries at that meeting.

E. Benson Perkins called up an item on the Agenda concerning a meeting of the Secretaries, and perhaps a few others, of all the World Confessional Councils. He stated that such a meeting was needed and had been called for by both the Lutheran and the Presbyterian and Reformed World Federations. It was stated that the meeting was expected to be held in Geneva in November, 1957.

Such a meeting was approved. The Secretaries were asked to attend and empowered to select a delegation of three or four persons.

Various union movements were discussed by Harold Roberts, Bishop Ivan Lee Holt, Bishop Wunderlich, and others. Basil Clutterbuck stated such movements were pending in certain West African Districts, Ceylon, and North India.

There was adjournment for lunch.

TUESDAY AFTERNOON, JULY 2

The Executive Committee reassembled at 2:30 P.M. Harold Roberts led in prayer and presided.

Committee Statement

Rupert Davies read the statement on the World Methodist Conference prepared by the Committee appointed at the morning session. That statement was as follows:

> A great change has come over World Methodism in the period since the Second World War, during which the Springfield, Oxford and Lake Junaluska Conferences have been held. The Methodist Churches of every Continent have come together into a community of prayer and thought and action with far-reaching possibilities for Christian advance throughout the world. The momentum and power of this must not be lost or diminished. In this great movement every Methodist in every local church in every country has a vital and necessary share. In order that this may become a reality for all our Methodist people, the Executive Committee is agreed (1) that a World Methodist Conference be called in association with the next meeting of the World Methodist Council, so that the inspiration of World Methodism may be as widely experienced as possible and that the Conference should meet for about 8 days; (2) that the World Methodist Council should devote itself at its meeting to the close and carefull study of our Christian heritage and the working out of policy; (3) that before the meeting of the Council the Executive Committee, in accordance with the Constitution, should meet annually in countries which cannot entertain the full meeting of the Council and Conference.
>
> It further agrees (a) that there should be the fullest possible opportunity for discussion in groups and full assembly at the meetings of Council and Conference; (b) that the theme of the Conference should be determined early enough for preparation to be made by discussion groups and commissions in all the countries of World Methodism; (c) that the contribution of Methodist theology to the thought of the Ecumenical Movement should be most seriously considered and worked out in the preparations for the Conference and at the Conference itself; (d) that the younger Methodist Churches should, if possible, fill a larger place on the programme of addresses; (e) that an increase

in the number of women speakers and a fuller representation of youth at the Conference should come under careful discussion; and (f) that a sub-Committee should be set up to consider the theme and organize the preparation for the Conference.

This was discussed, some minor revisions were made, and the statement was adopted.

Epworth Rectory and Asbury House

E. Benson Perkins explained the restoration of the Epworth Old Rectory and the status of the fund being raised for the purpose, and also the Asbury House at West Bromwich. There was discussion and it was pointed out that the American fund had not all been raised but progress was being made and the amount would doubtless be forthcoming in due course.

Oxford Memorial

Reginald Kissack, for the Oxford Memorial Committee, reported that it has not thus far been possible to carry forward the idea of a Wesley Memorial at Oxford in the form contemplated by the resolution of the Oxford Conference in 1951. The committee now proposed a Theological Institute or Conference at Lincoln College, Oxford, July 19-30, 1958. The total capacity would be 75 students and it was hoped that this number would attend from Great Britain, the United States, and other centers, the cost to be paid by the persons attending or their sponsors. There would, however, be need for some financial support. From Great Britain some funds had been promised from the Telford Bequest, and it was hoped that similar aid would be available from America.

By vote the following actions were taken:

1. Approval was given to the Theological Institute as a major project of World Methodism for 1958.

2. The whole question of raising funds in America was referred to the Finance Committee of Section XIII for sympathetic consideration and implementation.

3. The name of the Oxford Memorial Committee was changed to Committee on Oxford Institute and Memorial.

4. The Committee in the United States should be enlarged to correspond with the group named in Great Britain, and the Executive Committee of Section XIII was asked to appoint the additional members.

The Committee adjourned for tea at 4: 30 P.M.

Other Committee Reports

On the reassembling of the Committee, Eric Baker made a statement about the plan for entertaining persons who would visit the British Conference at Nottingham next week.

Bishop Odd Hagen arrived and took his seat as a member of the Committee.

Ralph Stoody, for the Committee on Public Relations, made an oral report, saying that there was need for a design or symbol representative of World Methodism. Elmer T. Clark stated that he had received a request for the adoption of a Methodist flag.

After discussion these matters were remitted to the Executive Committee for further study.

For the Committee on Education, Rupert Davies reported that an educational conference was soon to be held at Kingswood School, Bath.

1958 Meeting

Bishop Wunderlich invited the Executive Committee to meet in Germany, probably at Frankfurt, next year. Elmer T. Clark reported that he had received an invitation from Jamaica, B.W.I., and an invitation was also received from Ceylon.

Inasmuch as the invitation to Germany had been presented in 1953 and had been pending since that date, it was voted, on motion of E. Benson Perkins, that it be now accepted and that the 1958 meeting be held in Germany.

There was discussion of the date, and the last week of July was tentatively approved, subject to later confirmation.

World Federation of Methodist Women

Mrs. Ernst Scholz, President of the World Federation of Methodist Women, presented her report, as follows:

This is a brief report on the activities of the World Federation of Methodist Women since the World Assembly of the organization at Lake Junaluska, N. C.

Nine months have passed since the newly elected officers of the World Federation of Methodist Women entered upon office. It has proved very helpful and necessary having eight area vice-presidents in addition to the former Executive Committee of four.

1. One of the main tasks of the Federation is to cultivate the contacts among the units. For this reason there will be sent a circular letter to all units every month for distribution in their local groups, written alternately every quarter (1) by the official correspondent in U.S.A. to each unit; (2) by the area vice-presidents to their units; (3) by the president to all units and area vice-presidents. Besides a news letter will be sent regularly every quarter to the units by the secretary of the World Federation of Methodist Women.

2. The proposed Handbook of the World Federation is completed and available for 50 cents. A small leaflet on the organization of the World Federation of Methodist Women is off the press also, and another one will be issued in July.

3. Efforts have been made to secure and chronicle historical facts and dates of the World Federation for the benefit of the organization and the coming generation.

4. The women of The Free Methodist Church in U.S.A. joined the

World Federation as 43rd unit. We welcome them and appreciate their affiliation.

May God guide us in our efforts and endeavours for a better cooperation among Christian women in peace and good will, and for an uplifting in the spiritual leadership of all Methodist women in the common cause for Christ.

Miss Muriel Stennett made a statement and submitted the Handbook of the Federation.

Wesley Statue

E. Benson Perkins reported that American University, Washington, D.C., U.S.A., desired to secure a replica of the equestrian statue of John Wesley at the New Room, Bristol. He explained certain negotiations with reference to the copyright and stated that the matter was being pursued.

Charles Wesley Commemoration

Frank Baker, Harry Denman, and Elmer T. Clark made oral reports on the progress of the Commemoration of the Quarter-Millennium of the birth of Charles Wesley and samples of literature published in the United States were exhibited. It was suggested that the Secretaries distribute copies of this literature to all members of the World Methodist Council.

Elmer T. Clark reported on the need for a hymn book which could be used by Methodists everywhere. A common book was considered to be impracticable at the present time, but there should be produced a list of 100 or more hymns and tunes to be recommended for inclusion in all Methodist song books or issued as a supplement thereto. This was adopted by vote, with the request that the Secretaries set up a small committee to select the hymns and tunes for the list.

L. A. Ellwood stated that this was a subject in which all Churches should be interested, and he suggested that it should be presented in the meeting of the officers of the Confessional Councils at Geneva.

The Committee adjourned.

WEDNESDAY MORNING, JULY 3

After devotions in the Chapel, President Roberts called the Executive Committee to order at 10 A.M.

Ralph Stoody announced the death of Dr. James R. Joy, 93 years of age, at New York. A cable was authorized to be sent to the family of the distinguished Methodist editor and historian.

The Secretaries were authorized to prepare and issue a statement to the press.

W. E. Sangster, Dorothy Farrar, Bishop Arthur J. Moore, and Bishop Fred P. Corson were present and took their seats as members of the Committee.

Program Committee

A Program Committee for the 1961 meeting of the World Methodist Council and Conference was elected, as follows: The President, the Secretaries, Bishop Odd Hagen, Bishop Paul Martin, Bishop B. W. Doyle, James S. Mather, Mrs. Ottilia de O. Chaves, J. B. Webb, T. Otto Nall, Mrs. J. Fount Tillman, Dr. Dorothy Farrar, Rupert Davies, Wilfred Wade, and Professor A. Victor Murray.

Powers of the Executive

The question of the powers of the World Executive Committee was raised. The President pointed out that Section VII, Paragraph 1, of the Constitution, provided that the Executive Committee "shall exercise all the functions of the World Methodist Council and the World Methodist Conference in the interim between the meetings of these larger bodies," and he ruled that the Executive Committee had power to take authoritative action on all matters. This ruling was concurred in by the Committee.

American Headquarters

The matter of the location of headquarters in the United States, as remitted to the Committee by the World Methodist Council, was taken up. Elmer T. Clark stated that this question had been settled by unanimous action of this Committee on July 25, 1953, at Birmingham; he read the official record of the action by which permanent headquarters were established at Lake Junaluska, North Carolina, U.S.A., and "the Treasurer and the members residing in the United States were instructed to take in the name of the World Methodist Council any steps that may be necessary to secure funds and erect an adequate headquarters building there." He stated that similar action had twice been taken by the Executive Committee of Section XIII, and that in obedience and to the instructions funds had been raised and the building was duly erected, occupied and dedicated by the officers of the Council.

The President read a letter from Mr. Charles Parlin in which he insisted that while Lake Junaluska was *a* headquarters it was not necessarily *the only* headquarters that might be established in the United States.

After discussion it was agreed by unanimous vote that this is an internal question for determination by Section XIII, which had power to act on the whole matter. Mr. Parlin's letter was referred to the Executive Committee of that Section.

Bishop Ensley moved that the Committee adjourn *sine die* at 4:30 P.M. today. This was adopted.

Character of the Secretariat

E. Benson Perkins brought forward the question of the character or nature of the Secretariat, which had also been remitted to the Committee. He stated that this had been discussed at length by the British Executive Committee, which was of the opinion that two Secretaries,

one in Great Britain and one in America, are essential to the most effective functioning of the World Methodist Council at the present time. Stanley Leyland moved that this be the action of the Committee and that the nature of the Secretariat be unchanged. This was adopted by unanimous vote.

It was suggested that the committee on the Secretariat should confer during the year if possible.

Elections

The Secretaries and Treasurers were re-elected by acclamation.

Committee on Evangelism

W. E. Sangster and Harry Denman submitted a report for the Committee on Evangelism, as follows:

We recommend the following activities for your Committee on Evangelism for the quinquennium.

1. Continental Conferences on Evangelism
2. Exchange of Missioners under the sponsorship of a World Council of Methodism Missioners to be approved by the Committee on Evangelism
3. Exchange of Television and Radio Materials
4. Communication of Ideas, plans and materials by regular periodicals, or quarterly publication or letter.

The President was called away and Dr. J. B. Webb of South Africa was asked to take the chair.

Miss Dorothy McConnell was elected a member of the World Executive Committee.

The Committee adjourned for lunch.

WEDNESDAY AFTERNOON, JULY 3

The Committee reassembled at 2:30 P.M. with J. B. Webb in the Chair.

Exchange Committee

Stanley Leyland presented a report for the Exchange Committee. He pointed out that there are now seven exchanges, two of which are on an annual basis. He referred to certain special cases which sometimes presented difficulties. These were (1) persons without churches, (2) those who desire teaching exchanges, (3) students who want supply work, and (4) groups desiring entertainment.

W. J. Noble stressed the importance of the exchange program and the desirability of extending it. He asked the Secretaries and the Exchange Committee to work out a policy and submit it to the next meeting of the Executive.

Elmer T. Clark referred to his report, in which he pointed out the possibility of a readjustment of the exchange administration in the United States. The Executive Committee of Section XIII was by vote authorized to make such readjustment if necessary pending the next meeting of the World Executive Committee.

E. Benson Perkins stated that recent action of the British Conference made possible the transfer of preachers to other Churches and conferences and inquired how the matter should be handled in the United States. Bishop Corson stated that contacts for this purpose should be made through Bishop Roy Short, Secretary of the Council of Bishops of The Methodist Church.

Bishop Wunderlich urged that exchanges be arranged between non-English speaking preachers.

Stanley Leyland pointed out the necessity of always having Methodist preachers among the exchanges arranged by the National (U.S.A.) and British Councils of Churches.

Future Policy

E. Benson Perkins, speaking on future policy, pointed out that the World Methodist Council should play a prominent part in the work of the World Council of Churches. He also stated that there should be closer cooperation among American and British Methodist missionaries working in the same fields. He spoke also of the importance of cultivating the various constituences of the World Methodist Council and securing for it a prominent place in the thinking of all the Churches and conferences.

Wilfred Wade spoke of the increasing missionary cooperation. The Secretaries were directed to secure statements of Methodist missionary cooperation around the world, as well as reports of the work at conference levels.

World Methodists Periodical

Elmer T. Clark was asked to speak on the need for a periodical of World Methodism. He made a statement. It did not appear that the time was propitious for launching such a publication at the moment, but it was agreed that this should be done as early as practicable.

Date of Next Meeting

The exact date of the next meeting of the World Executive Committee, to be held in Germany at a place to be determined by Bishop Wunderlich,[1] was set as July 30-August 4, 1958.

Conclusion

J. B. Webb, on request of the Committee, spoke at some length on the racial situation in South Africa and the attitude and relation of Methodism thereto.

E. Benson Perkins made announcements and explained the procedure at the dinner tonight at the House of Commons.

The Committee adjourned.

Harold Roberts, *President*
E. Benson Perkins
Elmer T. Clark, *Secretaries*

[1] The place was later designated as Leipzig in East Germany.

REPORTS OF SECRETARIES

WORLD METHODIST COUNCIL

London

July 1-4, 1957

REPORT OF THE JOINT SECRETARY IN GREAT BRITAIN

At the first meeting of the members of sections IX, X, and XI held shortly after the conclusion of the World Methodist Conference at Lake Junaluska, a resolution was adopted for inclusion in the Minutes expressing the deep and universal realisation of the significance and abiding value of the Conference together with enthusiastic appreciation of the abounding hospitality and generosity of the American Committee in its provision for the holding of the Conference at Lake Junaluska. The meaning of the Conference has been interpreted in numerous lectures and addresses by those who were present, often illustrated by photographs, and there can be no doubt that throughout Great Britain the importance of World Methodism is more fully realized. Congratulations were offered to Dr. Harold Roberts on his appointment as President of the World Methodist Council for the ensuing period.

The Conference Message

The message from the Conference was printed as a leaflet and sent out throughout Britain and sent also for translation, printing and circulation in Europe, South Africa, Australia and New Zealand and India. Translations of the message appeared in Norwegian, Swedish, German and Italian, as well as in some of the languages of India.

Suggestions for The Next Conference

The Executive Committee gave full consideration to the detailed comments which the Secretary had secured from many of the members of the Junaluska Conference with a view to future guidence. The Executive adopted a series of suggestions which are submitted for the consideration of the World Executive, the main point being the view that the next assembly in 1961 should be limited to the Council only.

Secretariat

The Executive Committee gave consideration to the matter discussed by the Council in Lake Junaluska of the future policy of a World Secretariat. After full examination of the various elements involved the Committee recorded a judgment that for the time being it was felt to be desirable to have two Secretaries situated in Great Britain and the United States, and that the British Secretary should be a member of the British Conference and the American Secretary a member of The Methodist Church in America.

Epworth Old Rectory

During recent months the Secretary has given considerable time to the oversight of the work of restoration of the Epworth Rectory. This has involved the settlement of many difficult problems, most of them arising unexpectedly as the condition of the building was revealed with the progress of the work. The restoration of the fabric was completed by the Opening and Dedication on Saturday June 29th. The furnishing of the Rectory, which itself is an intricate problem, will follow as soon as possible after the opening. The Rev. W. Le Cato Edwards has accepted the appointment as Warden of the Rectory. The cost of the restoration has been met by a temporary loan from the District Bank pending the raising of the promised amount by the Methodist people of America. The whole project has attracted considerable interest including the sympathetic attention of the Church of England, as evidenced by the co-operation of the Bishop of Lincoln.

Francis Asbury House

The clerk of the West Bromwich Council conveyed the very great appreciation of the Council for the promised financial help in the restoration and maintenance of the Francis Asbury House, now registered as a historical building. The scheme of settlement which will make the house easily available for visitors has yet to be completed but it is hoped to arrange a suitable ceremony in co-operation with the borough council as soon as it is practicable.

Emigration

An important piece of work undertaken in the last few years by the British section of the World Methodist Council has to do with the whole question of emigration. A letter received from the Committee Secretary of the General Conference of the Methodist Church of Australasia states "At the sessions of the General Conference of Australia I was asked to convey to you our deep appreciation of the help you are giving to us in forwarding information concerning prospective emigration to Australia. We are most grateful for all you are doing. There is an awakening to our Methodist responsibility in this matter out here".

Another section of this work has to do with emigration to Canada. Our responsibility extends to all associated with the non-episcopal churches. These are chiefly Presbyterians from Northern Ireland and Scotland, the Methodists being only a small group. This work is undertaken in association with the Church of Canada by two ministers serving at the ports of Liverpool and Southampton. One of them speaks of sending by air mail names of 1,500 Free Church people during the past year. This is the kind of work which the World Methodist organization makes possible even though it goes beyond the actual Methodist fellowship.

European Methodist Conference

The consultative Conference of Methodism in Europe has proved of very great value, particularly to the minority churches in Western Europe. The next conference is fixed for Stockholm in August of this year. The Secretary of the European Relationships Committee, the Rev. Wilfred Wade, visited Norway in the Autumn to represent World Methodism in association with the centenary celebrations of the Methodist Church in Norway. Following up similar arrangements in previous years Bishop Sigg and the Rev. Alfred Honegger from Switzerland spent a crowded fortnight visiting many of the centres of Methodist work in this country and speaking to gatherings of ministers and students. The suggestion of arranging English services in the chief tourist centres has been carried out with definite success in Norway, Sweden and Denmark and the Committee are hoping for a similar arrangement in Switzerland.

Visit to Italy

When it was realized that the World Executive Committee would not be able to meet in Rome as was anticipated at Junaluska the President, Dr. Harold Roberts, and the Secretary arranged a visit to Italian Methodism. During a few very crowded days, services and meetings were addressed in Rome, Florence and Bologna. There were some private meetings with Methodists and leaders of other Protestant groups, as well as a Conference with Italian Methodist ministers from the Northern area. Particular interest was awakened in the new development outside Rome of an estate for Conferences, retreats and holiday camps which is called "Ecumene".

Preachers Exchange

The exchange system has continued to work with great satisfaction in this country under the direction of Dr. Stanley Leyland co-operating with his colleague in New York. The difficulties of arranging exchanges with the conferences of South Africa, Australia and New Zealand have not been entirely overcome, though progress has been made and one are two personal exchanges have been secured.

Charles Wesley Commemoration

The arrangements to commemorate the 250th Anniversary of the birth of Charles Wesley have been undertaken by the Wesley Historical Society and the proposals will be laid before the forthcoming British Methodist Conference in July. It is anticipated that special attention will be directed to this commemoration by the Synods meeting in September.

World Executive Committee

When the Secretary reported that difficulties had arisen in carrying out the accepted invitation for the World Executive Committee to meet

in the city of Rome the British Executive Committee readily accepted the responsibility of arranging for the meeting to be held in London the first week in July. There was ready co-operation in working out the necessary details and it is hoped that the arrangements made for the sessions of the World Executive Committee at the Westminster Central Hall will prove in every way convenient.

Respectfully Submitted
E. Benson Perkins
Joint Secretary

REPORT OF THE JOINT SECRETARY IN THE UNITED STATES

The Methodists of the United States cherish precious memories of the Ninth World Methodist Conference, when our brethren from many lands honored us by meeting in our country. It has meant much to the American Church. The volume of *Proceedings* has been published and distributed. Probably all the members of the Executive Committee have received copies. It is the largest such volume that has been published since 1911. The Methodist Publishing House printed 1,231 copies and have around 200 on hand for future sales. A subsidy of $2,759.55 has been required. We feel that the volume is an important contribution to Methodist literature.

Epworth Rectory and Asbury House

The World Methodist Council on August 30, 1956, provided for the raising of a fund of $35,000.00 for the restoration of the Epworth Old Rectory and the Asbury House at West Bromwich. The resolution stated that "the managing trustees of the Epworth Old Rectory shall be the committee in charge of the financing of both the schemes." Mr. Charles C. Parlin was elected chairman of these trustees and will doubtless present a report. The Treasurer, Mr. Jones, has transmitted $5,934.-69. There was some confusion as to the role of Section XIII in this matter, but the Executive Committee has expressed its interest and full support and will cooperate in every way.

We also received an unofficial request for aid in providing equipment for the library of the Wesley Historical Society in London. Interest was expressed and this Secretary was asked to secure further information on which the officers of the Section are empowered to act.

Charles Wesley Commemoration

The commemoration of the 250th anniversary of the birth of Charles Wesley has been launched in the United States with the cooperation of the Hymn Society of America. Our Executive Committee requested the Board of Evangelism to take the initiative in promoting the observance in The Methodist Church, because that Board has an organiza-

tion in the conferences and the districts which we do not have. The responsibility was accepted, a committee named, a Director appointed, and several pieces of literature produced. The Hymn Society of America has also published an order of service, a manual of suggestions, and a booklet on Charles Wesley. The plan includes four large regional meetings, one of them being in Savannah, Charles Wesley Hymn Festivals at summer assemblies, and similar festivals in communities and local churches. This should have important spiritual results and stimulate a revival of congregational singing. Dr. Billy Graham will stress the event in his New York Crusade.

American Headquarters

It will be recalled that this World Executive Committee in July, 1953, established headquarters of the World Methodist Council at Lake Junaluska, North Carolina, and instructed the Treasurers and the members residing in the United States to raise funds and erect an adequate headquarters building there. These instructions were carried out and the building was dedicated by the World Officers on September 2, 1956. On September 8, 1956, the Council referred "the question of the character, extent and location of the Secretariat" to the Executive Committee. This was considered by the Executive Committee of Section XIII on February 10, 1957, and the history of the project as recorded in the minutes of five meetings of the World Executive Committee and the Executive Committee of Section XIII was reviewed. The Committee by unanimous vote recognized these actions as official and reaffirmed its own previous actions.

The present Secretary occupies his own home at Lake Junaluska, but when a change is made a home must be provided in line with the policy of American Methodism. It is believed that this should cost around $25,000 or an annual allowance for rent. A fund for this purpose has been started.

Members of this Committee have seen the collection of Methodist historical and art objects in our building. We are glad to report that the celebrated London artist Frank O. Salisbury has recently added to the collection fine portraits of Charles Wesley, Susanna Wesley and Dr. Thomas Coke. The Charles Wesley portrait has been delivered and is being widely used in the current Wesley Commemoration.

Publications

The publication policy adopted at Oxford in 1951 has been largely carried out. The editorial work on the new and annotated edition of the *Journal and Letters of Francis Asbury* has been completed and the three volumes are now being manufactured in England and will be published jointly by the Abingdon Press and the Epworth Press. It is said that this is the first work ever published jointly by both presses, and this fact is of some significance in ecumenical Methodist relations.

Nothing has yet been done on the *Encyclopedia of World Methodism*,

which has been recommended over a period of forty or fifty years. It has been recommended that it be continued on our agenda, and that if it cannot be produced we should undertake the preparation of a *Dictionary of Methodist biography.*

There has been discussion of a Magazine of World Methodism and a concrete proposal has been submitted by the Epworth Press. The American Committee feels that the time has come for the launching of such a periodical and stands ready to cooperate both editorially and financially.

Election of Officers

The Constitution of the World Methodist Council provides that the Secretaries and Treasurers are to be elected annually by the Executive Committee. This is contrary to procedure in The Methodist Church and it would be difficult or impossible to secure a Secretary in the United States with no other assurance of tenure. Our Executive Committee has unanimously voted to raise this point for discussion by this World Executive, with a view to amending the Constitution to provide that the Secretaries and Treasurers shall be elected for the five-year period, as are all other officers. Such discussion is required as a preliminary to any constitutional change.

Fraternal Representation

The World Methodist Council is entitled to send a representative to the meeting of the Central Committee of the World Council of Churches. It is of importance that one of our officers should attend each such meeting in order to maintain contact with and support the whole ecumenical movement. The Central Committee will meet in the United States late in July, and it will not be possible for either of the Secretaries to be present. We have asked Dr. T. Otto Nall to represent us.

The Lutheran World Federation will meet in the United States in August and we have been invited to send a fraternal delegate. This great body was represented at our own conference and we should take full advantage of the invitation extended to us. Dr. Nall has been asked to represent us on this occasion also.

Invitation from Jamaica

I have been requested to submit an invitation from Jamaica for the 1958 meeting of this Executive Committee to be held in that island. There is no institution in which the members can be accommodated but the British representatives will be entertained in homes.

Work of Committees

It may be necessary to readjust the work of the Exchange Committee in the United States. The nature of any change cannot now be determed, and it is suggested that the Executive Committee of Section

XIII be empowered to make any readjustment that it may deem advisable. The excellence of the work carried out thus far is well known, and we are eager for its continuation under the present direction if it can be arranged.

The World Methodist Council at Lake Junaluska deferred consideration of the Oxford Memorial project for the time being and instructed the Executive Committee to bring it forward if an opportunity occurs. The Oxford Memorial Committee is endeavoring to arrange a study group or theological institute at Oxford in 1958. This has not been adopted by the World Methodist Council and does not seem to be a memorial scheme. The matter should be discussed and clarified.

It is felt that the work of all the Standing Committees should be defined and more closely integrated into our total administrative policy.

Cultivation and Promotion

One of our difficult problems is to "sell" the World Methodist Council to the Methodists of America. We have never had a meeting of the members of the various Sections, but Jurisdictional meetings are now being considered. In November there will be a joint meeting of the Executive Committees of Section XIII and the Association of Methodist Historical Societies, and the members of the Section residing in the Northeastern Jurisdiction may be invited. Large Convocations will be held in two other Jurisdictions next year and negotiations are under way for the inclusion of the World Methodist Council in the programs of these gatherings.

Regional Meetings in the Americas

In the division of labor between your two Secretaries, the Secretary in the United States is responsible for contacts with the Methodist bodies in North, Central and South America and the West Indies. One visit has been made to the British Methodists in the West Indies. There is need for wider contacts and for regional meetings corresponding to those arranged in Europe by the Secretary in Great Britain. Such a plan is being considered and will be submitted to the Executive Committee of Section XIII in October.

Methodist Hymn Book

The Methodist Church is revising its Book of Worship and there has been some mention of a new Hymn Book. Any future hymnal should be on a world basis and it is perhaps not too early to consider this. Our experience at Lake Junaluska has revealed both the need for such a book and also the difficulties involved in producing one. It is felt that any commission appointed for this purpose should include recognized Methodist theologians and historians and representatives of the World Methodist Council, and that this should be recommended to the various Conferences involved.

Respectfully Submitted,
Elmer T. Clark, *Joint Secretary*

MINUTES

EUROPEAN CONSULTATIVE CONFERENCE

STOCKHOLM, SWEDEN

July 29-August 2, 1957

The fourth European Consultative Conference of The Methodist Church was held at St. Peter's Church, Stockholm, from July 30th to August 2nd, 1957.

It was attended by representatives from Austria, Belgium, Denmark, Finland, France, Germany, Great Britain, Ireland, Italy, Norway, Poland, Portugal, Sweden, and Switzerland. In addition, a number of visitors from the United States were present. A telegram of greetings from the Methodists of Hungary brought particular pleasure to the members. It was regretted that brethren from the former Baltic States and from Czechoslovakia had not been able to make the journey.

Bishop Odd Hagen of Scandinavia presided. The presence of both secretaries of the World Methodist Council gave special pleasure. Reverend Wilfred Wade served as Secretary.

The sessions of the Conference were devoted to discussions of the following subjects:

The Holy Spirit and the Individual
The Holy Spirit and the Church
Methodist Youth Work
Lay Activity in The Methodist Church
Christian Citizenship
The Doctrine and Training of the Ministry
The World Methodist Council

To a greater degree than in any of the earlier European Conferences a unity of theological conviction was demonstrated; but discussion again made clear the wide variety of conditions under which Methodism works from country to country, and the variations in practice within the region.

The study given to the question of Local Preacher service, for example, as well as to the problems of Youth Work and of Christian Social Ethics, quickened a realization of the encouragement and guidance that would come from more frequent contact.

The Conference was enriched by the arrangement made for the holding of three public meetings in Stockholm, and was deeply impressed by the quality of Swedish Methodist life those meetings revealed.

A proposal to hold a European Methodist Youth Conference at Frendenstadt, Germany, in January 1959 was received with pleasure; as also was the announcement of the Oxford Institute of Methodist Theological Studies, to be held in July 1958.

The Conference accepted an invitation to hold its fifth assembly at Didsbury College, Bristol, England, June 22-26, 1959.

Bishops Wunderlich, Hagen, and Sigg, with the Reverend Doctor E. Benson Perkins and the Reverend Wilfred Wade were appointed a Standing Committee for the organization of the European Consultative Conferences.

It was desired to place on record the deep appreciation felt for the generous hospitality of Swedish Methodism, and for the unfailing courtesy and efficiency of all the staff and voluntary helpers.

WILFRED WADE, *Secretary*

THE HOLY SPIRIT AND THE INDIVIDUAL

by: DR. HAROLD LINDSTROM

An Address Delivered at the European Consultative Conference, World Methodist Council, at Stockholm, Sweden, July 31, 1957

1.

It is a noteworthy fact that the doctrine of the Holy Spirit so long has been rather neglected in theology. Instead of upon the Spirit and his work in the sanctification of the individual, Evangelical theology has concentrated upon the two first articles in the Apostolic creed. Even when dealing with the doctrine of the church this theology has more often actually connected this doctrine with the second article than with the third. It has more often been connected with the work of Christ than with the function of the Holy Spirt.

However, it is in this our faith in the Holy Spirit the different lines in the history of salvation converge. When we consider the purport of the nature and the function of the Holy Spirit not only one side of our Christian faith but this faith in its totality comes into the picture. And how could it be otherwise. That Spirit, which is the Spirit of God cannot be separated from the activity of the Creator. That Spirit which also is the Spirit of Christ can never be separated from the historical work of salvation in Him who was "full of the Holy Spirit" (Luke 4:1). That Spirit which was from the beginning is also the Spirit, which sent by Christ, completes the work of salvation by creating the new life of the church and the individuals.

Thus, our Christian faith cannot only be described as theocentric or christocentric. It is at the same time pneumatocentric. Therefore, by stressing the first or the second article in the Apostolic Creed and neglecting the third article our Christian message is shortened and distorted. It is first through the message of the Spirit that our Christian gospel appears in its wholeness and in its richness. It is first through the Spirit and his work that the history of salvation can be understood in its entirety and reality. God's work through Christ becomes God's work through the Spirit. The revelation in the past becomes the revelation in the present. An objective fact (the atonement of Christ completed on the cross) becomes a subjective experience through the

Spirit. Thus, salvation does not only include the work of Christ *for us* but also the work of Christ *in us*, namely through His Spirit. And these two sides of salvation are indissolubly linked together.

Thus, in the light of the work of the Spirit salvation does not only appear in its total perspective. The work of the Spirit also gives to salvation its deepest meaning and its ultimate aim. Thus we not only approach salvation from *the perspective of sin and grace*, regarding salvation as a liberation from the judgement of God through His forgiveness. We also approach salvation from the perspective of *death and life*, regarding salvation as a transition from the death of sin to the life of the Spirit.

With these two perspectives linked together Paul speaks about salvation. The new age with Christ has succeeded to the age of sin and death. This new age is the age of Spirit and Life. God, Paul writes to the Colossians: "has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins" (1:13). And this age is further characterized by the regeneration of life produced by the Spirit. While the flesh and its works represent the essence of the old age, the Spirit and its fruit represent the life of the new age. [The Christian who is justified through Christ shall "walk not according to the flesh but according to the Spirit", and living according to the Spirit he sets his mind "on the things of the Spirit."] It is typical for the believers, Paul emphasizes further in Romans 8, that the Spirit of God now dwells in them and that they are led by the Spirit and thus (thereby) sons of God (4-14).

2.

As a regeneration of life it is evident that the work of the Spirit bears upon the individual. This regeneration also refers to a spiritual experience of the individual. But this does not mean, that our faith in the Holy Spirit must lead us to a false *spiritualism* nor to a false *individualism*. Our faith in the work of the Spirit must not lead to a spiritualism, which is separated from the historical revelation and incarnation in Christ. Nor must we emphasizing the spiritual experience of the individual be brought to an individualism, through which the life of the Spirit in the individual is isolated from the life of the Spirit in the church. This is impossible as the life of the church as well as the life of the individual Christian believer has its source in the activity of the same holy Spirit. Just as the church originated from the outpourings of the Holy Spirit (Acts 2, cf John 20), and remains the church to the extent in which it is an expression of the work of the Spirit, so a man becomes a Christian by receiving the gift of the Holy Spirit (Acts 2:38 Cf Rom. 8:9). And having received the Holy Spirit the individual receives that fellowship, which the Holy Spirit creates, the fellowship of the believers, too. The Holy Spirit in the church and the Holy Spirit in the individual can not be separated from each other, as the Spirit is one and the same and this Spirit creates fellowship.

At the same time as the Spirit, as we see in Paul is the basic and controlling principle of the new Christian life of the individual, it lays, thus, the foundation of the church, too. The Spirit creates a fellowship, which is a unity in the Spirit (Cf 1 Cor. 12), and to break this unity means to go against the Spirit. This unity between the work of the Holy Spirit in the church and His work in the individual is further the consequence of the nature of the Spirit. It is true that the Holy Spirit of Christ is *a power*. But He is first and foremost *a person*. In the new covenant, that is a covenant "not in a written code", which kills, "but in the Spirit", who gives life (here) the Lord is the Spirit (2 Cor. 3:6-12). Man's encounter with the Holy Spirit is an encounter between person and person, exactly as man's encounter with God has a personal character. As the relation between the Spirit and the believer is a personal relation, this relation leads to fellowship. Only as a relation between person and person this relation can create fellowship. There is no fellowship between things or between a person and a thing because the nature of fellowship is always personal.

Thus, it is evident that the encounter with the Holy Spirit must refer to the individual. It refers, however, at the same time to the church. Because this fellowship with the Spirit moves at the same time along *a vertical* and *a horizontal line*. The fellowship with the Spirit of the Lord means fellowship with all those who belong to him, too. As the Spirit is one and the same, so is that life which is born in His fellowship one and the same, rather it is the life of the individual or the life of the church. Thus the individual who has received the Spirit of Christ is inseparably linked together with the church which is the body of Christ. "For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit" (1 Cor. 12:13). Thus, the spiritual life of the individual cannot be separated from the spiritual life of the church. And this is first of all due to the fact that the *spiritual* life is a life of *the Spirit*. It creates a fellowship where not man's own spirit, but the Holy Spirit is the authority. In both cases it means a dominion of one and the same Holy Person and one and the same Holy Power.

3.

As the message of the Spirit expresses our Christian gospel of salvation in its entirety, this message expresses *the salvation of the individual,* the Christian life of the individual, *in its entirety,* too.

Thus, the salvation of the individual does not only include *forgiveness of sin* but also *a new life*, a regeneration. It means, as John Wesley put it, not only a *relative change* (a new relation between God and man through the liberation from the guilt of sin in the forgiveness of sins) but also a *real change* (through which the power of sin has been broken in the believer and God's love has been poured into his heart through the Holy Spirit which has been given to him, according to Rom. 5:5). Accordingly the Spirit does not only produce in man faith

in the atonement of Christ. This Spirit produces the new life in man, too.

The importance which is in the NT attached to the real change, worked through the Spirit, is quite evident. To be a Christian meant, as has already been mentioned, to have received the Holy Spirit. And to live as a Christian meant to live in the life of the Spirit. The life of the believer should no longer be determined by his own will. He has to live led by the Spirit. He has to listen to the words of the Holy Spirit and act accordingly (Cf Acts 13:2).

Thus the life of the Spirit meant a life determined by the Spirit as a person, who spoke *to* man. At the same time, however, this life also meant that the Spirt dwelt *in* man (Rom. 8:9, 1 Thess. 4:8, 2 Timothy 1:14). The Spirit was active in the believer through His fruits (Gal. 5) as well as through His gifts (1 Cor. 12).

Thus we have to regard the Christian life from both these angles in order to understand this life in its unity and wholeness. As a person the Spirit speaks *to* man but as a power (a personal power) this Spirit works *in* man. While this life in the former case is determined by man's *obedience* (as far as man is concerned), it is in the latter case determined by man's *love,* which is a fruit of the Spirit. As (the) obedience and (the) love are inseparably linked together and obedience in Christian life is the obedience of love, love has to be regarded as the essence of the Christian life. At the same time as the Christian is in the service of the Holy Spirit as a servant is in the service of his master, this life is influenced by the life of His Master. As this master is the Holy Spirit, the Christian life must also be a life in sanctification. It must also be considered an ethical change, an inward holiness of the heart and an outward holiness of life.

It is today extremely important that our Christian message of sanctification is preached in the right way, not as a shortened and distorted message but as a gospel in its fullness. Christian holiness does not only include *the holiness of Christ* but also *the holiness of the Christian.* This holiness is not only objective but also subjective. The Christian is called holy not only because he is called by Him, who is holy, chosen to His service, but also because the work of the Spirit is shown in his life. The fellowship with God does not only mean a fellowship *on the basis of sin* as it has been expressed and emphasized by theologians but also in a sense a fellowship *on the basis on sanctification.* There is no fellowship with God at all without the influence of the Holy Spirit of God in man. The objective holiness of Christ and the subjective experience of the Spirit in the individual presuppose each other in the Christian life, in the life of the Christian faith. We cannot have the one without having the other at the same time.

The encounter with the Holy Spirit does not mean an encounter with the means of grace as outward things but as means used by the Holy Spirit for His purpose. Confessing our faith in *communio sanctorum* in the third article in the Apostles creed we, thus, do not confess our

faith in our communion *with holy things*, as some have erroneously contended. It is here evidently a question of the fellowship with the Holy Spirit of Christ. With holy things there is no fellowship at all, as the fellowship always must be of a personal character. Only through the communion with the Holy Spirit *a communion of saints*, a communio sanctorum, can be created. This must also be the case with the sacraments. It is true that the Christian life can be linked together with baptism. But this is not true about a baptism of water separated from the baptism of the Spirit. A communion must first of all not be a communion with the means of the Holy Spirit but with the Holy Spirit himself.

Further, the holy Spirit is active not only in the beginning (at the birth) of the Christian life but in *the total development of this life.* The purpose of this activity of the Spirit must be His entire dominion over the Christian. Thus Paul exhorts the Corinthians (believers in Corinth) to "make holiness perfect in the fear of God" (2 Cor. 7:1). And this dominion of the Spirit over man has both a religious and a moral purport. On one hand this total dominion of the Spirit means that man who is filled with the Holy Spirit receives God's power and wisdom and he is able to preach God's words and perform His task (Acts 4:31, 13:9). On the other hand it also means the moral effects of the Spirit in the individual including man's spirit, soul and body (Cf. 1 Thess. 5:23). First and last it means perfect love (1 John 4:18).

When we regard the Christian life of the individual as a life of the Spirit, it is also evident that this life is a life here and now, though existing under the conditions of this present life. This life, however will be perfected under the conditions of a future life of glorification. Thus we *hope*. But we *possess*, too. It is true, that "we walk by faith, not by sight" (2 Cor. 5:7) in this present life of the Spirit. But to live by faith means to live in "faith working through love" (Ga. 5:5). Thus the life of the Spirit is a life in the present and at the same time a life aiming at the future. Here appears an eschatological perspective: this life points towards a more glorious existence. But the present existence and the future life are linked together through the Spirit and the Christian faith. The believers are "sealed with the promised Holy Spirit, which is the guarantee of our inheritance" of the future life in glory (Ef. 1:13 f.) Thus our salvation is both *a present* and *a future* (final) salvation. "We are God's children now;" we read about the present salvation in the first letter of John, and the author continues speaking about the future life:" it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is" (3:2).

4.

We, then, raise the question about *the condition, under which this life of the Spirit exists.*

On one hand the Spirit is given as a gift to man, and the Christian life is the fruit of the activity of the Spirit. *On the other hand* the Spirit

meets man always on the conditions of a personal life. Man can reject or receive the word of God. God speaks and man has to answer. What God gives is also dependent on what man does. God's gift of His Holy Spirit is linked together with man's obedience. "And we are witnesses to these things", we read in Acts 5:32, "and so is the Holy Spirit whom God has given to those who obey him." Here comes not only God's supreme power into the picture of the Christian life (the life of the individual) but man's personal responsibility, too. The life of the Christian is not only a life *in the indicative:* a life that is characterized by what the Holy Spirit does with him. It is also a life *in the imperative:* a life characterized by the decisions he has to make.

And this responsibility of the individual for his Christian life also appears when we regard this life from the highest peak in the territory of our Christian faith, when we regard this life in the light of *God's election.* In the history of salvation *the act of election* is linked together with the *act of the covenant.* While the election expresses the divine supreme inconceivable grace, the covenant speaks about the human responsibility. The grace of election is united with the obligations of the covenant in the history of Israel. In times of apostasy the prophets urged the people to turn to the Lord again. God rejected people and individuals because of their sins. He saved them when they sought him again and repented. God spoke and man had to answer in one way or another. Men and nations rejected the will of God and perished. As this was the case in the time of the old covenant it was the case in the time of the new covenant. God's will of salvation depended on his plan, his purpose of election (Rom. 8:28, 9:11, Acts 2:23). But as in the OT so in the NT this definite plan (election) of God was bound together with the personal responsibility of man. God sent his son in order to atone for our sins. This atonement, however, should not be carried out without the participation of man's own will. Man had to decide for or against Christ, who was "set for the fall and rising of many in Israel, and for a sign that is spoken against" (Luke 2:34). God sought man through Christ, who was God's universal offer of grace, but man had to receive him and "fight the good fight of the faith" (1 Tim. 6:12). The believers, whom God had chosen "from the beginning to be saved through sanctification by the Spirit" (2 Thess. 2:13), are exhorted to live accordingly. Thus God's power and man's responsibility, God's work and man's obedience belong together in the life of the Spirit, that has its source in God's plan. This seems to be the way in which God's plan can be accomplished in human life.

5.

Having emphasized that function of the Holy Spirit, the function of being a living power in the life of the individual, we have not, however, to overlook another function. The Spirit is not only *a principle of life.* He is *a principle of knowledge,* too. He has also the function of revelation. God makes himself known to us through his Spirit. This principle

of knowledge can not be separated from the principle of life. Because He reveals himself *for us* through His Spirit, He also works *in us* through His Spirit. This fact has also its significance for *the assurance of salvation (faith). On one hand:* The Spirit himself bears witness with our spirit that we are children of God (Rom. 8:16). *On the other hand:* If this is true, the fruit of the Spirit must also be manifested (appear) in the life of the Christian. Accordingly we read in 1 John: "We know that we have passed out of death into life, because we love the brethren. He who does not love remains in death" (3:14). Thus the assurance derives both from the witness of the Spirit and the fruit of the Spirit, and they cannot be separated.

But as true as it is in general that our knowledge is a part of our life, and that our thinking cannot be separated from our living so it is true in the spiritual life of the Christian. His knowledge and thinking does not only depend on God's revelation through His spirit. It also depends on the quality of man's life. The knowledge *of* the Spirit and the will of God cannot be separated from the life *in* the Spirit, the fruit of which is love. Thus the insight into the will of God is based on the sanctification of the individual. As sin is an obstacle for our understanding the will of God, so love and obedience makes it possible for us to know this will. The significance of a pure intention (a pure heart), which is a part of pure love, is expressed in the words of the Master: "Blessed are the pure in heart, for they shall see God." (Matt. 5:8). And it is also true that "if any man's will is to do his will he shall know whether the teaching is from God." (John 7:17).

Thus our Christian knowledge is an existential knowledge. It is true that man's encounter with the Spirit first and foremost is an encounter on the spiritual level. As the Christian life as a whole, so is the Christian knowledge (the truth of faith), which is a part of this life, not a fruit of man's own activity but of the activity of the Spirit. This knowledge in its deepest and highest sense is a *spiritual* knowledge. Man's encounter with the Spirit, however, is the encounter of the whole man. The influence of the spirit appears in man's spirit, soul and body. Accordingly the quality and the attitude of the whole man is important for him in his relation to the Holy Spirit.

Finally, there is a question I am not going to deal with but just want to indicate in this introduction to our discussion. How can the nature of man be integrated in the life of the Spirit? Does the spirit *break to pieces* the nature of man, or does it *complete it?*

It is unnecessary to underline that we face the radical fact of sin in human nature. In the drama of the history of salvation, sin and the Holy Spirit are irreconcilable opposites. Salvation, therefore, means victory over sin or liberation from sin. The fact of sin, however, is not the first (and original fact) in history. God's creation of man is prior to the fall of man. Thus man's salvation not only means *liberation* but also *restoration*, not only liberation from sin but also restoration to the image of God, in which man was created. It means that man leaves

his *subhuman* and *subnormal* state and is restored to his truly human and normal state again. In this manner the Holy Spirit completes the nature of man. A nature being split up by sin is in the process of being made whole again.

ECUMENICITY AND METHODISM

by Dr. E. Benson Perkins

An address delivered at a public meeting of the European Consultative Conference, World Methodist Council, in the City Hall, Stockholm, Sweden, July 31, 1957.

I have been asked to speak on Ecumenicity and the Methodist Church, but it would be most unfortunate if this were understood to indicate the slightest forgetfulness of the great ecumenical contribution of other of the World Confessions. The Methodist Church came to birth in the early eighteenth century, but the Methodist people are ever mindful of all that we owe to the notable Protestant Churches which came out of the Reformation of the sixteenth century. It is, however, of the ecumenical character of the Methodist Church I am to speak.

In his last letter to America, written a month before he died, John Wesley said, "Lose no opportunity of declaring to all men that the Methodists are one people in all the world; and that it is their full determination so to continue". There was abundant reason for such a declaration, for from its very inception the Methodist movement had the world in view. In the language of today it was truly ecumenical. An American writer put it in his own characteristic fashion when he said, "Methodism has the global germ in its very blood stream".

Within a few months of the beginning of the Methodist movement in 1738, James Hervey, a member of the Holy Club at Oxford where the word "Methodist" was first used, challenged his friend John Wesley as to his principles in the light of his new spiritual enthusiasm and attitude. The reply of John Wesley is one of the classics of the evangelical revivial. He said, "I allow no other rule, whether of faith or practice, than the Holy Scriptures; . . . suffer me to tell you my principles in this matter. I look upon all the word as my parish; thus far I mean, that in whatever part of it I am I judge it meet, right and my bounden duty to declare unto all that are willing to hear the glad tidings of Salvation. This is the work which I know God has called me to do; and sure I am that His blessing attends it".

It is interesting to compare with this what Wesley himself wrote in his Journal as an old man. "I was now considering how strangely the grain of mustard seed, planted about fifty year ago, had grown up. It has spread through all Great Britain and Ireland . . . then to America from the Leeward Islands, through the whole continent into Canada and Newfoundland, and the societies in all these parts walk by one rule".

Wesley rejected the idea that the Christian Church should be limited, in any spiritual sense, by national frontiers. He declared that he knew of no foundation in the New Testament for a national church. The guiding principle of his life and ministry, and the whole Methodist movement, was that even as the love of God in Christ was for all mankind throughout the world, so the work of evangelism and the fellowship of the Church must be free from the limitation of national or political barriers. This was a striking attitude for one to take who began his ministry in a national church—the Church of England.

The outcome of this conception and these principles is revealed in the Methodist Church of today which is a community numbering not less than forty millions of people found in seventy-eight different countries in all five continents. While, for geographical reasons, Methodism is organized into a number of different conferences with local autonomy, there is full realization of a unity of spirit and purpose. In the English speaking countries particularly the Methodist Church has the strength of massive numbers. In many other countries where numerically it is a minority church the work of the Methodist movement has continued in the same spirit. This means that Methodists do not seek to exist in isolation. Having fellowship across the frontiers with Methodists in other parts of the world, they seek also to live and work in happy co-operation with all who love and serve our Lord Jesus Christ. The significance of this ecumenical spirit is, however, far more than numerical extension. It finds expression at many points, three of which I will name.

I.

One of the great utterances of John Wesley is his sermon on "The Catholic Spirit," in which, of course, he uses the word "Catholic" in its general and purely theological sense. In this notable statement he insists that differences of opinion and varied forms of worship should be no barriers to true fellowship and the unity of true love. He was very mindful of the proper significance of doctrine, of order and of worship. He remained ever loyal to the historic creeds. He held strongly that the belief and mode of worship of the Methodist societies was truly primitive and apostolic. He did not insist, however, that this must of necessity be the form and expression in the corporate church life of all the followers of our Lord. He said, "I dare not therefore presume to impose my mode of worship on any other. I believe it is truly primitive and apostolical; but my belief is no rule for another . . . We must both act as each is fully persuaded in his own mind. Hold you fast that which you believe is acceptable to God and I will do the same . . . Let all these smaller matters stand aside. Let them never come into sight. 'If thine heart is as my heart', if though lovest God and all mankind I ask no more, 'give me thine hand'.

There can be no doubt that John Wesley would have been very much at home at the assemblies of the World Council of Churches in Amsterdam and Evanston. He would have delighted in the friendship and fel-

lowship across all the frontiers of national and ecclesiastical division. He would have said to one and all, "If thy heart is as my heart, give me thy hand." He would have rejoiced in the establishment of the World Council of Churches as a true expression of what he understood to be the Catholic spirit, though I imagine if he were speaking today he might call it the Ecumenical spirit.

II.

In the second place, there is a striking similarity between the condition of membership in the Methodist Church and the basis of unity laid down in the World Council of Churches. From the beginning Methodist membership has not been based on the acceptance of a particular dogma or adhesion to a particular creed. These are welcomed for their proper purpose of definition and instruction. Actual personal membership, however, is found in experience—in simple belief in Jesus as our God and Saviour, which is the very phrase used by the World Council of Churches. The old and archaic form of the 18th Century was "A desire to flee from the wrath to come". It is put into modern terms, as for instance, in the "Discipline" of the great Methodist Church of America. "All people seeking to be saved from their sins and desiring to live the Christian life are eligible for membership in the Methodist Church". So in similar terms is the same basis of membership expressed throughout World Methodism.

Thus it is that the spiritual foundation of the Methodist community is personal loyalty to Jesus Christ—the acceptance of His redeeming love. It is true to say that this Methodist emphasis upon experience started theology on that path of development along which today religious thought increasingly moves. From what has been said it would appear that it is not too great a claim to suggest that the Methodist Movement paved the way for the discovery of a possible basis of unity now expressed in the very simple formula of the World Council Churches.

III.

Finally, the very word "ecumenical" is capable of use in another sense. The dictionaries define it as implying "the whole inhabited earth", and as meaning "general" or "universal" or "catholic". Thus it might well be applied to the whole universe of man's life upon earth. Certainly Wesley understood religion as affecting every human action and all human relationships. He would have nothing to do with a merely formal religion, limited to ecclesiastical order and ritual observances. He defined the perfect life as "Pure love filling the heart and governing all the words and actions". He emphasized not only the Witness of the Spirit but also the Fruits of the Spirit.

It is as true to speak of Wesley the Citizen as it is to speak of Wesley the Evangelist. G. M. Trevelyan, one of the great English historians, speaks of Wesley as beginning a new chapter not only in the religious but in the social and educational history of the working class. He points

out that Methodism inspired much of the philanthropic work of that 18th century. A mere catalogue of Wesley's wide interests and the directions of his influence is a sufficient illustration of this fact. His social teaching and practice cover an amazingly extensive field. He taught the Christian use of money. He laid down in strangely modern terms the intimate connection between spiritual and physical health. He was before his time as an educationalist and as a social reformer. He established thrift clubs and dispensaries and other forms of practical philanthropy. He spoke out against current social evils like drunkenness and smuggling. His attitude on great social issues is sufficiently indicated by the last letter he wrote before he died. It was to William Wilberforce encouraging him in his new campaign against slavery. The aged Wesley described it as "That execrable villainy which is the scandal of religion, of England and of human nature."

All this, and more, was based upon his sense of the significance of the love of God set free in the heart of man. "Love," he said, "is the never failing remedy for all the ills of a disordered world." The story of Methodist life and work throughout the world is an indication of the way in which, through the generations, this spirit of universal social service has been an essential part of the proclamation of the love of God for all mankind. In this sense also the Methodist Church is ecumenical.

We can indeed rejoice that the Methodist Church has made its contribution to a world fellowship and spiritual unity which are coming to mean so much more in the thought and purpose of Christian men and women in all the non-Roman Confessions throughout the world. The Methodists above all people, if they are true to their foundation, cannot fail in stretching out hands of faith and love to all the followers of Jesus Christ. It is certainly the fact that the Methodist Church has demonstrated a total affiliation with the World Council of Churches without reservation or qualification. In every part of the World the Methodist churches have joined in full and enthusiastic alliance with the greatest expression of ecumenicity of modern times. In the same way the World Methodist Council regards itself, not in isolation, but as a part of the greater whole. Thus in this direction, as in other ways, the Methodism of today seeks to continue the work of that great apostle of the 18th century who did not shrink from looking upon the whole world as his parish that he might proclaim the Redeeming Love of God.

It is fitting to close with a reference to Charles Wesley, the 250th Anniversary of whose birth we celebrate this year. The note of ecumenicity sounds out in the hymns of this outstanding hymn-writer to whom not only Methodism but all the churches pay tribute. One couplet may be quoted as expressing his abiding concern—

"What shall I do to make it known
What Thou for all mankind hast done?"

Thus in its essential constitution, in its basis of membership, in its universal social service and in the liturgy of its worship, Methodism reveals itself as an Ecumenical Church.

EPWORTH RECTORY CEREMONIES

On Saturday, June 29, 1957, the Epworth Old Rectory, home of the Wesleys, was officially taken over and rededicated by the World Methodist Council and thus became a shrine of World Methodism. The colorful ceremonies were conducted in the presence of a large concourse of people, which included officers and members of the World Executive Committee of the Council, and the Bishop of Lincoln as representative of the Church of England.

Following a luncheon at the Wesley Memorial Methodist Church, a processional moved through the streets of Epworth to the Rectory, where there were appropriate ceremonies participated in by Dr. Harold Roberts, President of the World Methodist Council, Bishop Ivan Lee Holt, Past President, Dr. E. Benson Perkins and Dr. Elmer T. Clark, Secretaries, and the Bishop of Lincoln. Dr. Roberts then opened the door of the Rectory and took possession of it in the name of World Methodism.

After a tour of inspection of the restored Rectory, the processional moved to the Parish Church where there was another service conducted on the tomb of Samuel Wesley. Reminiscent of John Wesley's

Ceremony at Epworth when the ancient home of the Wesleys was taken over by the World Methodist Council. On the platform, left to right, are Bishop Ivan Lee Holt, Dr. Elmer T. Clark, Dr. Kenneth Riches, Anglican Bishop of Lincoln, and Dr. E. Benson Perkins.

famous sermon from his father's tomb, this was participated in by Dr. Perkins and Dr. H. Crawford Walters, then President of the British Conference. From the Parish Church the company returned to the Wesley Memorial Church for tea and a final service.

The old Rectory was acquired by the British Conference in 1954, when the Anglican Church decided to dispose of the property and erect another residence for the rector of the parish. In 1955 action was taken to turn it over to the World Methodist Council.

The Epworth property has a garden of approximately two acres. The Rectory building has been carefully restored under the direction of a competent architect. A few damaged bricks were removed and replaced by eighteenth century duplicates. Susanna Wesley's kitchen has been carefully restored to its original state. Central heating and running water have been installed, and the premises are now in an excellent state of preservation. Furnishings are yet to be secured, but only authentic eighteenth century pieces will be used to refurnish the house. There will be accommodations for overnight visitors, and plans have been made for possible future enlargement if the conferences, youth assemblies, and other meetings for which the Rectory will be used should demand more space.

Dr. Harold Roberts, President of the World Methodist Council, formally opens the reconditioned Epworth Rectory as a shrine of World Methodism. Left to right are: Dr. Roberts, Bishop Ivan Lee Holt, Dr. Elmer T. Clark, and the Bishop of Lincoln, representative of the Church of England.

A service on the tomb of Samuel Wesley at Epworth in connection with the formal acquisition of the Epworth Old Rectory by the World Methodist Council. On the tomb, where John Wesley preached when he was excluded from his father's church, are Dr. H. Crawford Walters (left) and Dr. E. Benson Perkins.

The resident curator of the building is the Reverend W. LeCato Edwards, B.A., who has been the minister of the Wesley Memorial Methodist Church at Epworth. He and Mrs. Edwards now live in the building. The property will be under the control of a board of managing trustees named by the World Methodist Council.

"MINIATURE JUNALUSKA" IN AUSTRALIA

Sir Frederick and Lady Marjorie Stewart, prominent Methodists of Australia and delegates to the Ninth World Methodist Conference at Lake Junaluska, U.S.A., in September, 1956, have donated property for a camp site to the Young People's Department of the Australia Church. It is located in a suburb of Sydney one mile and a half from the beach. The new camp has been referred to by the church press as "miniature Junaluska."

In addition to this generous benefaction the Stewarts have given a block of land worth several thousand pounds to the Eleanora Heights Church near Sydney. The property has a large building which is being converted into a church hall, Sunday school hall, vestry and kitchen.

Sir Frederick and Lady Marjorie Stewart of Australia.

Sir Frederick has long been a notable figure in Australian public life and has held many posts of responsibility in the government, including that of Foreign Minister and Minister of Munitions. Lady Marjorie is the daughter of a Methodist minister.

HOUSE OF COMMONS DINNER

A notable event in connection with the meeting of the Executive Committee of the World Methodist Council at London was a dinner tendered to the members, their wives, and certain visitors at the British House of Commons. This courtesy was arranged by the Honorable George Thomas, M.P., outstanding Methodist layman and local preacher, who

was a delegate to the Ninth World Methodist Conference at Lake Junaluska and the European Consultative Conference at Stockholm.

About sixty persons were present.

The British Foreign Secretary, the Right Honorable Selwyn Lloyd, M.P., was present and made an address. Himself a Methodist, Mr. Lloyd said that he was the great-grandson of a Methodist preacher and that his father and grandfathers were named John Wesley.

The Right Honorable Lord Lawson of Beamish, of the British House of Lords, was also present and made a brief address.

Another noted visitor was Mr. Frank O. Salisbury of London, the famous artist. He was introduced by Dr. Elmer T. Clark, who pointed out that Mr. Salisbury had painted three portraits of John Wesley, as well as portraits of Bishop Francis Asbury, Dr. Thomas Coke, Charles Wesley, and Susanna Wesley. Ten Salisbury paintings are in the World Methodist Building at Lake Junaluska, including portraits of the officers of the World Methodist Council.

In a brief statement Mr. Salisbury mentioned the circumstances that led him to paint his first portrait of John Wesley for the Wesley House on City Road in London.

FUNDS NEEDED FOR THE EPWORTH OLD RECTORY

Methodists in the United States are attempting to raise a fund of thirty-five thousand dollars for the restoration of the Epworth Old Rectory, home of the Wesleys, which has been acquired by the World Methodist Council as a shrine of World Methodism.

The purchase price of the famous premises was paid by the British Conference. The work of restoration has already been carried out on the credit of the British Church, and Mr. Charles C. Parlin of New York is directing an appeal for the fund in America. Approximately fifteen thousand dollars has been raised.

Persons and groups desiring to have a part in the acquisition of this famous World Methodist shrine should send their contributions to the Treasurer, Mr. Edwin L. Jones of Charlotte, North Carolina.

WORLD EXECUTIVE TO MEET AT LEIPZIG

The next meeting of the Executive Committee of the World Methodist Council will be at Leipzig in the Eastern Zone of Germany, July 31 to August 5, 1958.

The London meeting of the Executive accepted an invitation to meet in Germany at a place to be designated by Bishop Friedrich Wunderlich. At a later date the Bishop secured the approval of the East German Government for the holding of the meeting at Leipzig.

HUNTER PORTRAIT OF WESLEY ACQUIRED

The small portrait of Wesley painted by Robert Hunter of Ireland has recently been discovered and acquired by Dr. Elmer T. Clark for the

collection of Wesleyana in the World Methodist Building at Lake Junaluska. The portrait has been attested as contemporary by the National Portrait Gallery in London.

On July 31, 1765, John Wesley wrote in his *Journal*: "at the earnest desire of a friend, I suffered Mr. Hunter to take my picture. I sat only once, from about ten o'clock to half an hour after one; and in that time he began and ended the face, and with a most striking likeness." This is the picture that has been secured after having been lost for years. In 1924 a reproduction, not made from the original but from a mezzotint engraving by J. Watson, was published in Telford's book, *Sayings and Portraits of John Wesley.*

EUROPEAN CONSULTATIVE CONFERENCE

On another page will be found brief minutes of the European Consultative Conference which was held at Stockholm, Sweden, in July and August of this year. These minutes, however, convey no adequate impression of the significance of the gathering.

This conference, which is held at intervals of two years, is a regional meeting under the auspices of the World Methodist Council, and is sponsored also by the European Relationship Committee of the British Conference. It has no administrative or executive functions, and its organization is quite simple, but the four sessions that have thus far been held have done much to draw together and promote a sense of fraternal unity between the Methodists of Great Britain and Continental Europe.

At the Stockholm meeting fourteen European countries were represented by sixty delegates, and there were a dozen visitors from the United States. A notable program of addresses and discussions was carried out in the large St. Peter's Methodist Church, and there was a Charles Wesley hymn festival in the great Town Hall, at which greetings were presented by Mr. Carl Albert Anderson, President of the City Council, and Dr. Helge Ljunberg, Lutheran Bishop of Stockholm.

While the actual membership of the conference was not large, the audiences were augmented by the Methodists of Stockholm, who practically filled the large auditorium at each session. A pleasant feature of the occasion was a reception given by Bishop and Mrs. Odd Hagen in their home.

The first session, which preceded the general meetings, was devoted to a discussion of missionary and educational problems as these pertained to the Methodists of Europe. This resulted in three reports, one dealing with the missionary work being carried on in Malaya and Africa by the Methodists of Denmark, another concerning the work of Swedish Methodism in Africa and other fields, and the third dealing with the missionary center at Brussels and the work of Belgian Methodist missionaries in the Congo.

On the continent the Methodists are minority groups, numerically overshadowed by great State churches. They have, however, a strong

leadership and maintain some outstanding educational and social institutions. As a result of these regional meetings they have come to know each other. Bonds have been strengthened, and the consciousness that they are part of a great movement has heightened morale and brought a new sense of confidence.

On August 1st the delegates and many visitors were taken in five large buses on a sightseeing trip through Stockholm to the town of Sigtuna, where is located the ecumenical center of Scandinavia, maintained by the Church of Sweden. Here lunch was served to the entire group through the courtesy of an insurance company which issues policies only to persons who are total abstainers from the use of alcoholic beverages.

The next conference will be held at Bristol, England, June 22-26, 1959.

AMERICAN EXECUTIVE COMMITTEE

The Executive Committee of Section XIII (U.S.A.) of the World Methodist Council will meet at Baltimore, Maryland, November 4, 5, 1957. The Allied Association of Methodist Historical Societies will meet at the same time. Sessions will be in the Lovely Lane Church. Each afternoon the groups will be taken on tours of the many points of historical interest in and around Baltimore, including the museum at the church, the site of Cokesbury College, the grave of Asbury and other early leaders in Mt. Olivet Cemetery, and Barrott's Chapel near Dover, Delaware.

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